

1962

# A Study of Seventh-Day Adventist Church Membership

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A STUDY

of

*Seventh-day Adventist  
Church Membership*

1961-62

REPORTS 1 AND 2



PACIFIC UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

Box 146

Glendale, California

PACIFIC UNION CONFERENCE  
MEMBERSHIP SURVEY

Report No. 1

March, 1962

prepared by  
Pacific Union College Data Processing Laboratory  
Angwin, California

## PACIFIC UNION CONFERENCE MEMBERSHIP SURVEY

### BACKGROUND OF THE STUDY

In the spring of 1960, concerned about membership losses, the Pacific Union Conference Committee authorized a membership survey as the first phase of a serious study of membership problems. During the summer of 1960 a church census questionnaire was developed. In October of 1960, a pilot study was conducted among members of twelve churches in the Pacific Union Conference. Responses from some 3,200 members in this study were tabulated and revisions were made in the method of collecting and arranging data.

In April of 1961, a general questionnaire was distributed in all churches of the Pacific Union Conference. Collection of information was by households with each church being asked to supply a blank for each household represented on its church membership roles. Members were asked to supply information on every individual in the household whether a member of the Seventh-day Adventist Church or not. This, of course, resulted in collection of information not only on church members but also on non-Adventists who lived in the same household with church members.

Questionnaires were distributed in the churches and by mail. Detailed instructions were provided and members were requested to complete the questionnaires according to the status of their households on Friday, April 21,



1961. Questionnaires were then sealed in envelopes and returned to the church officers. No name identification of individuals appeared on the blank. A detachable flap on the outside of the envelope listed names of church members included in the report. This permitted the local church census committee to determine which church members had not responded to the survey. Followup work was then done to secure response from the maximum possible number of church members. Blanks were then returned to the membership survey headquarters for tabulation. Information concerning each individual was punched on an IBM card and data processing was done by means of IBM card-handling equipment and a Bendix G-15 electronic computer.

#### RESPONSE TO THE QUESTIONNAIRE

As is apparent in Table No. 1, responses to the questionnaire were received from some 68.4 per cent of listed Seventh-day Adventist church members. Several things should be noted here. In a study conducted by the College of Medical Evangelists in 1958, it was found that approximately 4 per cent of listed church members were entirely unknown to the pastors of their churches. An additional 12 per cent were so tenuously connected with the organization that they could not be reached or were unwilling to cooperate in supplying information. When the percentages shown in Table 1 are compared with these findings, it appears that responses have been secured from between 80 and 85 per cent of the effective membership of the Seventh-day Adventist church in the Pacific Union Conference.

This report is based on 52,091 members of the Seventh-day Adventist

church and 31,571 non-members living in households with church members--  
a total of 83,662 persons.

It should, however, be noted that the absence of some members from the sample might be expected to influence the interpretation of findings. With regard to some practices related to church loyalty, such as marriage to non-Adventists or church attendance, results reported are probably conservative. That is, it is probable that the number marrying non-Adventists or failing to attend church is higher than shown in the accompanying charts. For these reasons the membership picture presented by the study may be slightly more optimistic than is justified.

It should be further noted that the method of collecting data did not insure responses from all former members of the Seventh-day Adventist church. No practical method could be devised for securing this. There is reason to believe, however, that church defections reported in this study by members of the family still connected with the Seventh-day Adventist church are typical of the entire group. We are thus provided with the very useful picture of individuals who leave the organization.

Table No. 1  
NUMBER OF PERSONS ON WHICH  
PACIFIC UNION CONFERENCE CHURCH CENSUS IS BASED

	Arizona	Hawaii	Nevada Utah	No. Calif.	Cen. Calif.	So. Calif.	S. E. Calif.	Union Totals
Official Conference Membership	2774	2315	1465	18, 407	13, 470	20, 194	17, 619	76, 151
Number of Persons Reporting in Conference	3338	2743	1909	22, 912	16, 881	20, 302	18, 320	83, 662
Number of Members Reporting in Conference	1846	1983	1040	13, 935	10, 000	12, 367	11, 520	52, 091
Percent of Members Reporting	66.5	59.7	71.0	75.7	74.2	61.2	65.4	68.4

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## THE POPULATION PROFILE

The membership survey was timed in such a manner that data collected could be compared with the 1960 U.S. Census. Figure 1 compares each five-year age group in the Adventist population with its corresponding age group in the state population. This makes it possible to see how ages in the Seventh-day Adventist population differ from those in the total state group. It will be observed that Seventh-day Adventists have a smaller proportion of people below the ages of twenty and a higher proportion, particularly women, above the age of 55. This graph includes all members of Seventh-day Adventist households whether they are actually church members or not.

The relatively smaller number of persons between the ages of one and ten is somewhat surprising. It would appear that birth rate among Seventh-day Adventists is substantially lower than that of the general population. Undoubtedly several factors are operating here. State population figures include a substantial number of children born out of wedlock. Children of this sort, if any, would doubtless not be recorded on the church census. The somewhat lower-than-average salary level of the approximately 3700 members in the Pacific Union Conference employed by the Seventh-day Adventist denomination may be a factor. But the most important factor is probably the lower percentage of men and women between the ages of 20 and 30. The shortage of parents of these ages is doubtless related to the shortage of children under 10. Other useful implications will emerge from the socioeconomic analysis of Seventh-day Adventist occupations which is now in progress.

Union  
Total

76, 15

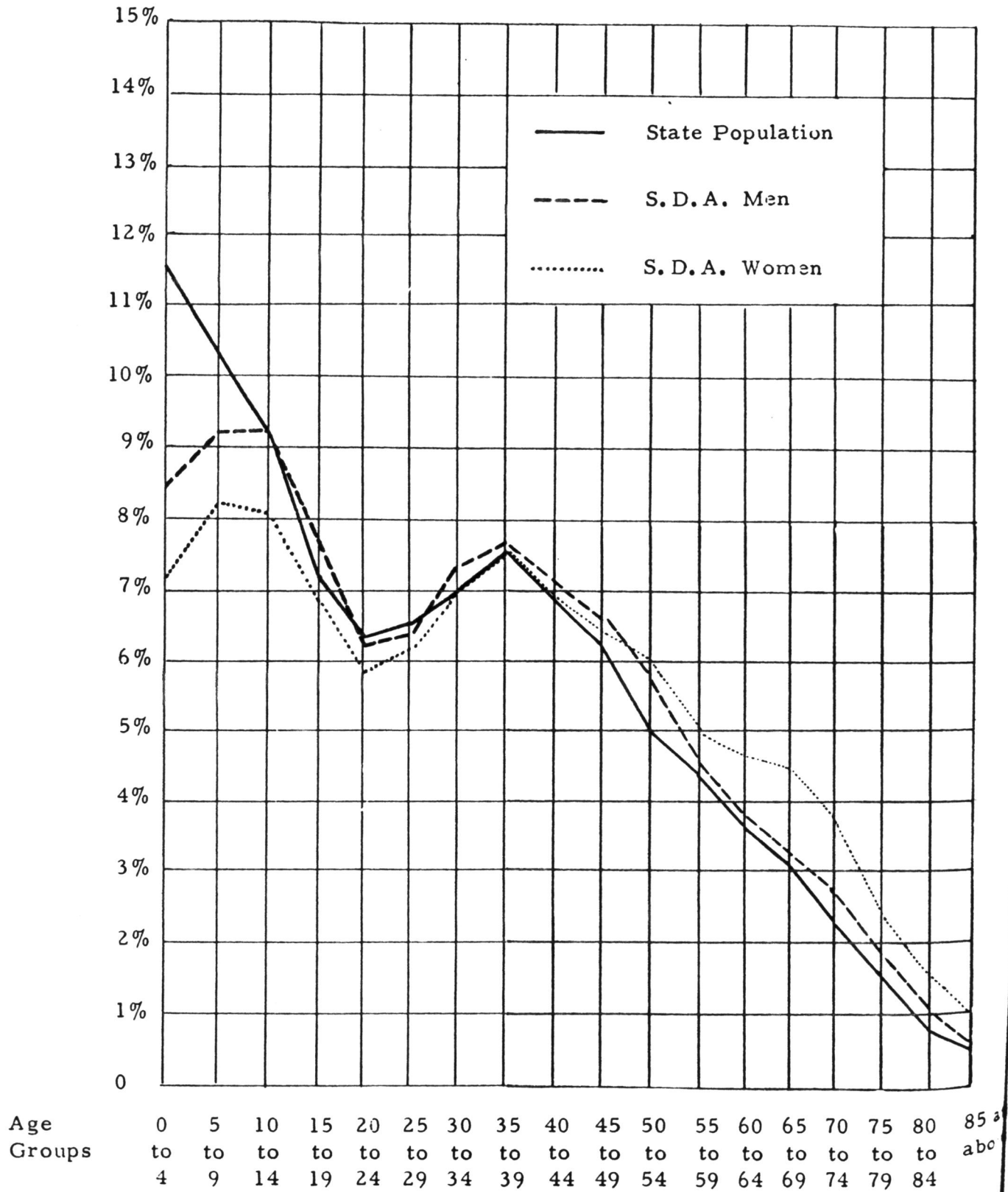
83, 66

52, 09

68. 4

# Comparison of Pacific Union Conference Membership with Combined Total State Populations

Percentage of  
total group



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SEVENTH-DAY ADVENTIST EDUCATION

Examination of the relationship of education to church membership shows that in the Pacific Union Conference persons who joined the church had substantially more total education than did other members of the household who did not join the church. Figure 2 also shows a gradual increase in the total amount of education over the past 25 years. On the average, people finishing school today have about one year more of total education than those finishing 25 years ago. Those who join the church have an average of about one and one-half years more education than those in the sample who did not join the church.

Figure 3 relates more directly to factors influencing church membership. It shows the amount of Seventh-day Adventist education received by those who joined the church and those who did not. Church joiners had about four times as much Adventist elementary education as non-joiners and five or six times as much secondary education in Adventist schools.

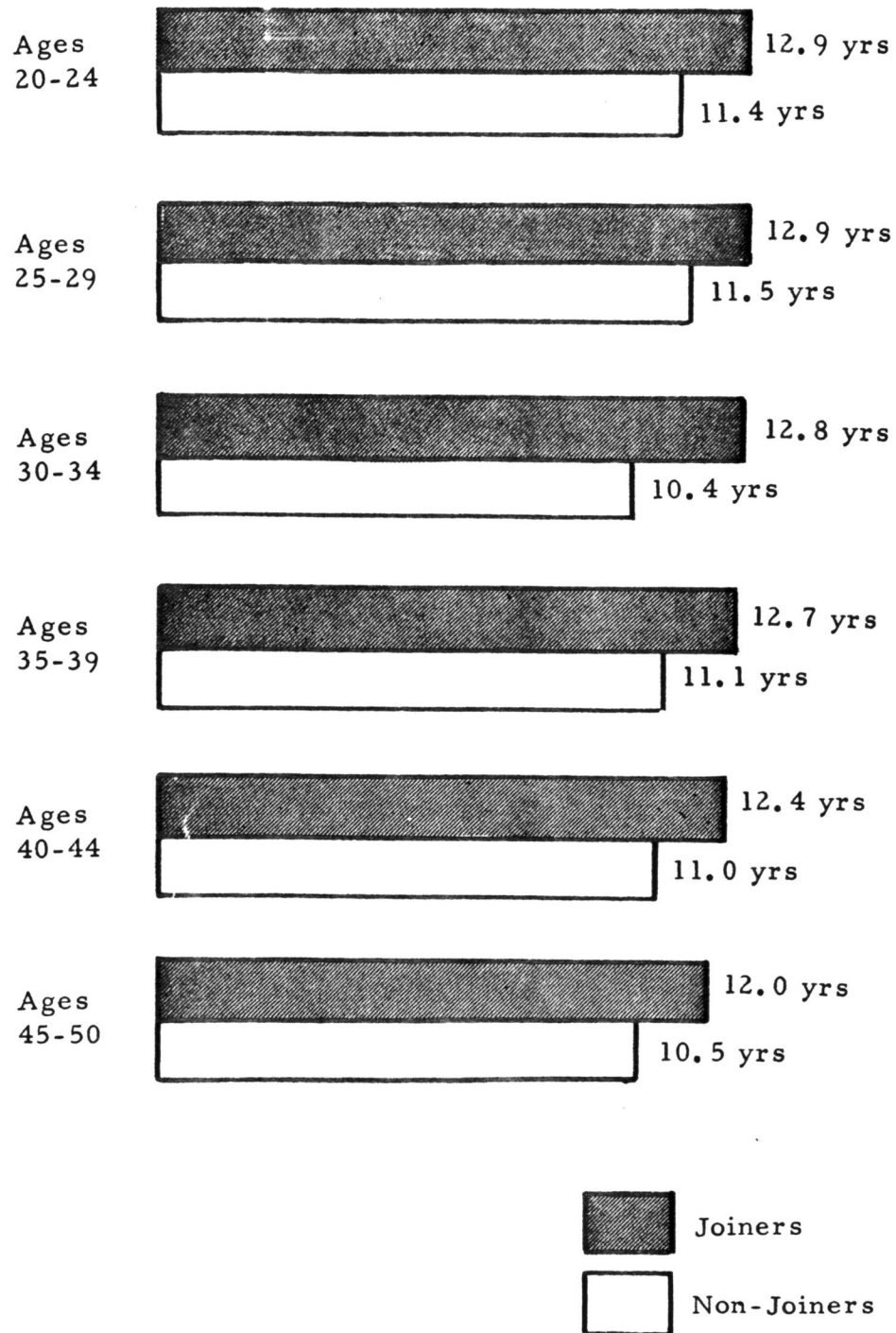
This shows Seventh-day Adventist schools as part of a constellation of factors related to continued church membership. The Adventist home which keeps its children in the church does, among other things, send its children to Seventh-day Adventist schools.

Figure 4 compares persons with 12 or more grades of Seventh-day Adventist education, persons having some Seventh-day Adventist education, and those having none. Adventist education appears to double both the probability of joining and the probability of dropping. On this evidence it is apparent that denominational education substantially increases the



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### Comparison of Total Education for Persons from Adventist Households Who Did and Did Not Join the Church

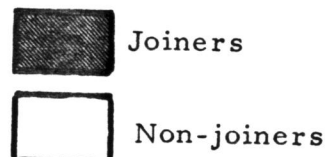
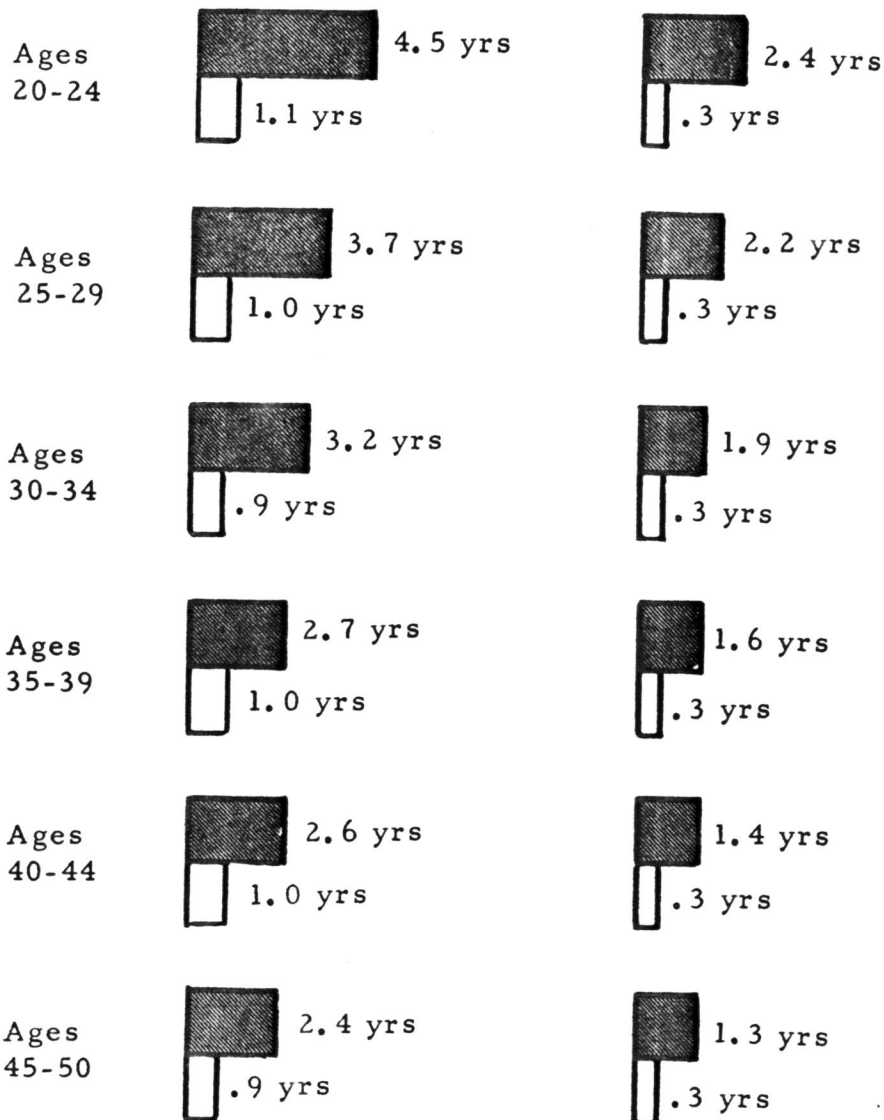


# Years of Seventh-day Adventist Elementary and Secondary Education for Persons Who Joined and Did Not Join the Church

Based on Total Study Sample

Elementary Education

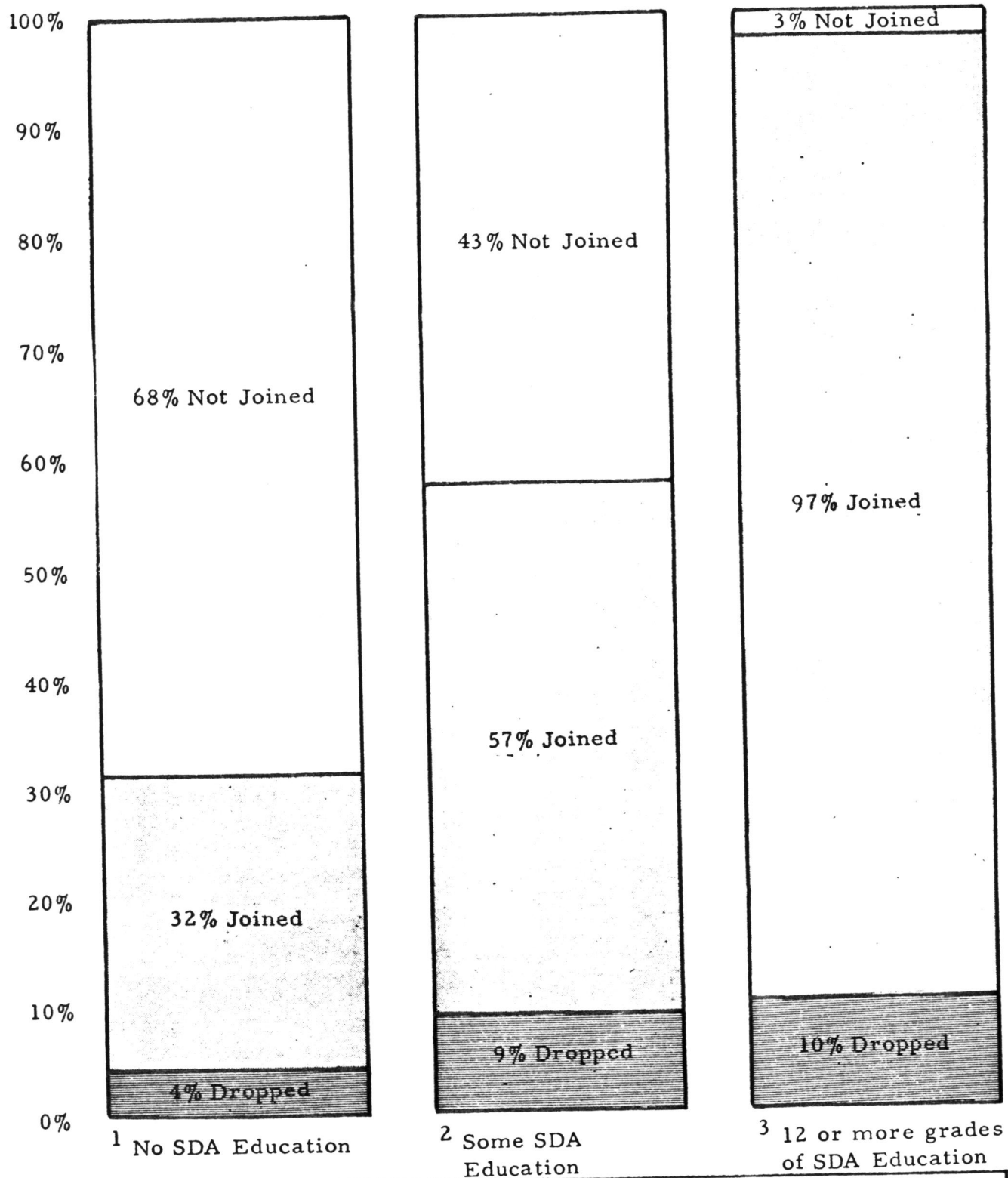
Secondary Education





# Comparison of Church Joining and Dropping for Persons with and without Seventh- day Adventist Education

FIGURE NO. 4



<sup>1</sup> Based on 14,540 persons reared in SDA homes who reported no SDA education.

<sup>2</sup> Based on the total of 28,830 persons reporting varying amounts of SDA education.

<sup>3</sup> Based on 4730 persons in Northern and Southern California reporting 12 or more grades in SDA schools.

probability that children will remain in the church--48 percent of those with Adventist education remained in the church as compared with 28 percent of those without Adventist education. It further appears that 12 grades of Adventist education produce a 97 percent probability that a child will join the church--but there is still a 10 percent chance that he will drop. The figures contain the suggestion that some of the young people who find it easy to join the church while in a church school, also find it easy to leave when removed from this environment.

There are indications from some of the other tabulations made that elementary Christian education alone, unaccompanied by secondary Christian education, is insufficient for a sizeable group of students, to keep them in the church.

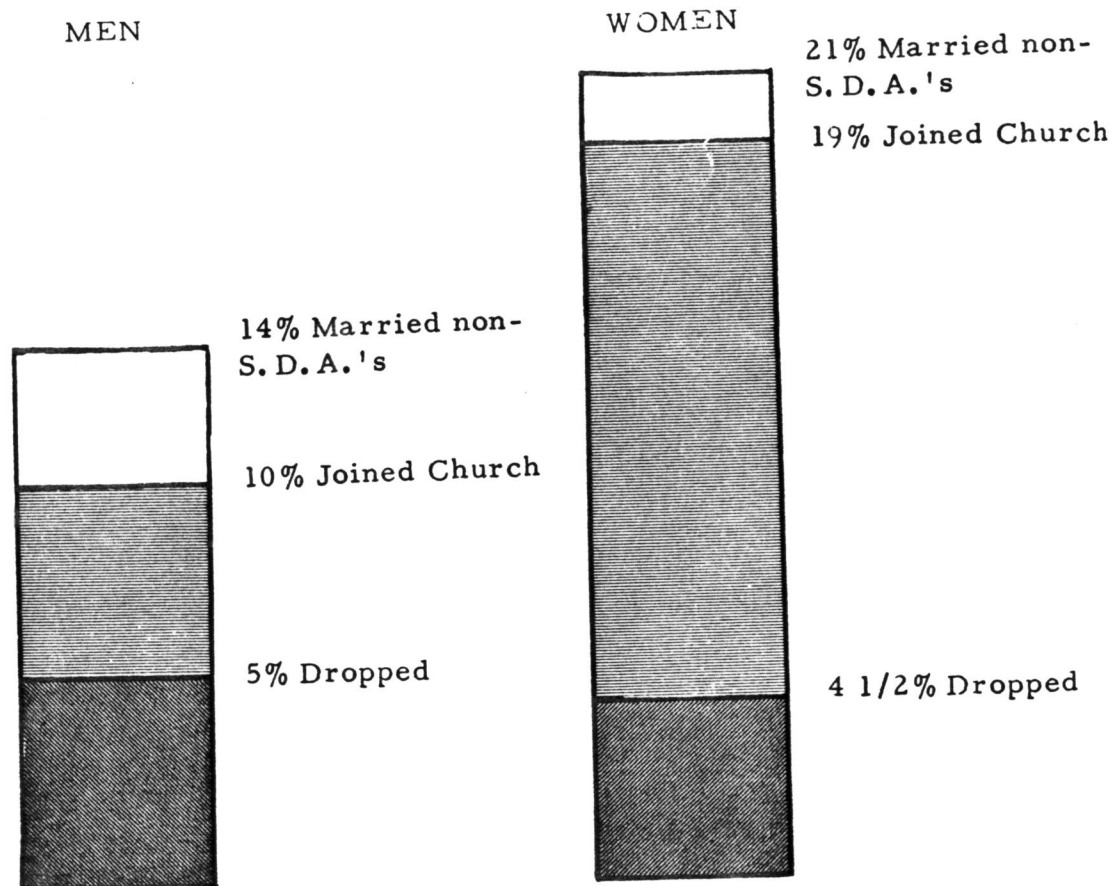
#### MARRIAGE AND CHURCH MEMBERSHIP

Seventh-day Adventists have taught for years that marriage to a person of another religious faith is likely to impair one's relationship with his church. Figure 5 shows that among children reared in Adventist homes, approximately one boy in seven and one girl in five married non-Seventh-day Adventists. Among the men, about two-thirds of these still joined the church. But half of those who joined dropped,

Among the women, most of them joined the church, but about one-fourth of those who joined were dropped. This compares with only one in ten of those in the total Adventist home group who were dropped from membership. These comparisons indicate that marriage to a non-Seventh-day

# Effect on Church Membership of Marriage by a Person from an Adventist Home to a Non-Adventist

Based on Total Persons Reared in S. D. A. Homes



Note the following comparisons:

Of all church joiners from SDA Homes:	10% dropped.
Of all church joiners from SDA Homes:	
<u>Women who married non-SDAs</u>	25% dropped.
<u>Men who married non-SDAs</u>	50% dropped.

Adventist more than doubles the probability that a woman will leave the church and increases the likelihood of a man's leaving the church by about five times.

### MEANS OF EVANGELISM

One question which was asked church members was intended to rate the relative effectiveness of various media used in bringing members into the church. The member was asked to list the single most important influence in bringing him into the church. Results were then tabulated in the following groups:

1. Parents and other relatives
2. Christian schools or teachers
3. Public meetings
4. Radio or television
5. Adventist minister or Bible worker
6. Adventist literature or colporteur
7. Medical personnel or institutions
8. Other friends, laymen, individual study, or other.

Figure 6 shows that in each of the church joining periods--early 20th century, depression and war period, and post-war period--parental influence has been, by far, the most significant force. This influence accounts for more than half of all church members who reported. Second in point of members brought in is agency No. 3--public meetings. However, its relative importance has steadily declined since the early part of the century--from 16 per cent to 10 per cent. On the other hand, Adventist education has been slowly increasing in importance as a means of evangelism--from 7 per cent in the first period to more than 9 per cent since World War II.

It is apparent that the kinds of personal contact represented by agency No. 8 are taking on increasing importance. In the early part of

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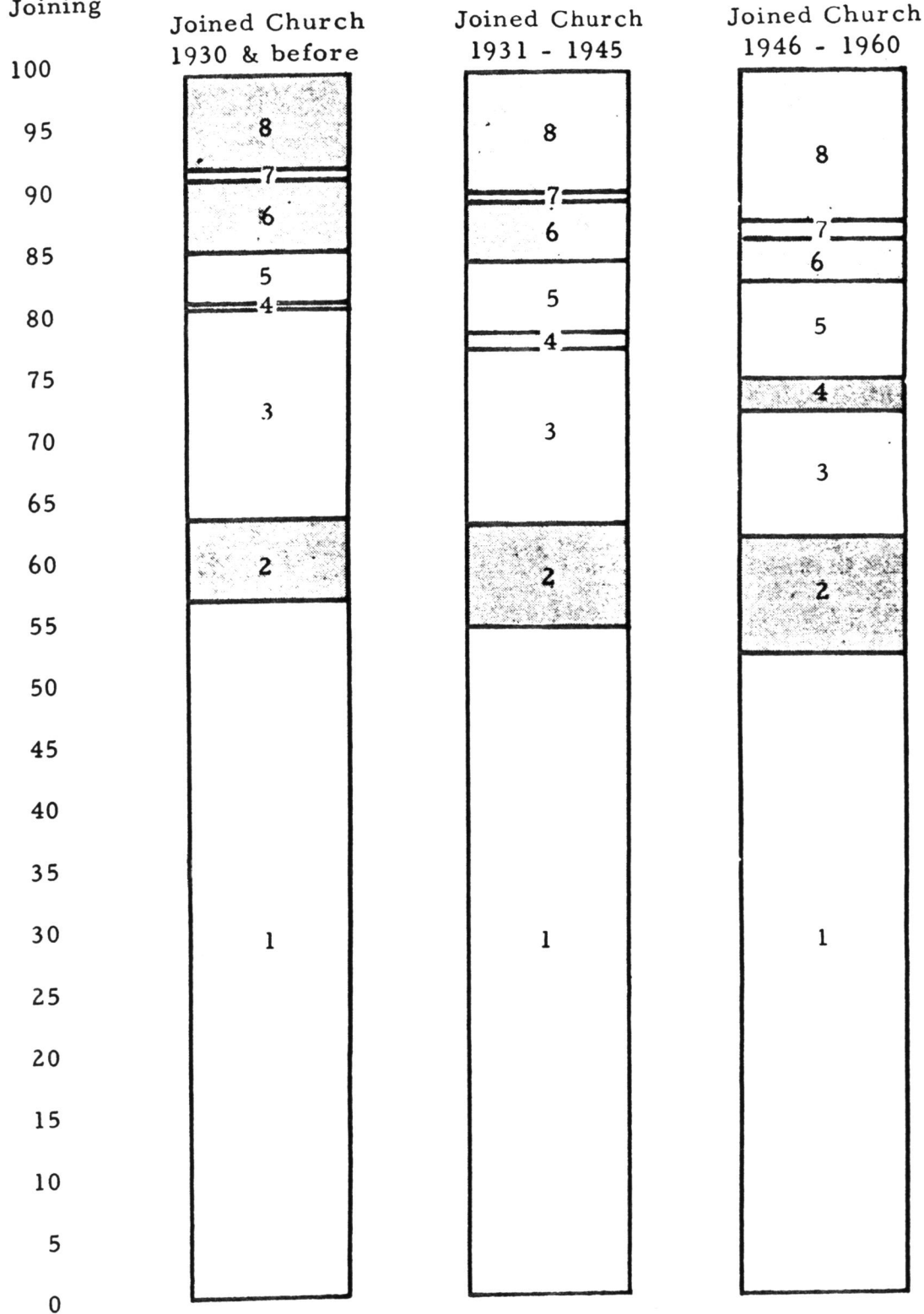
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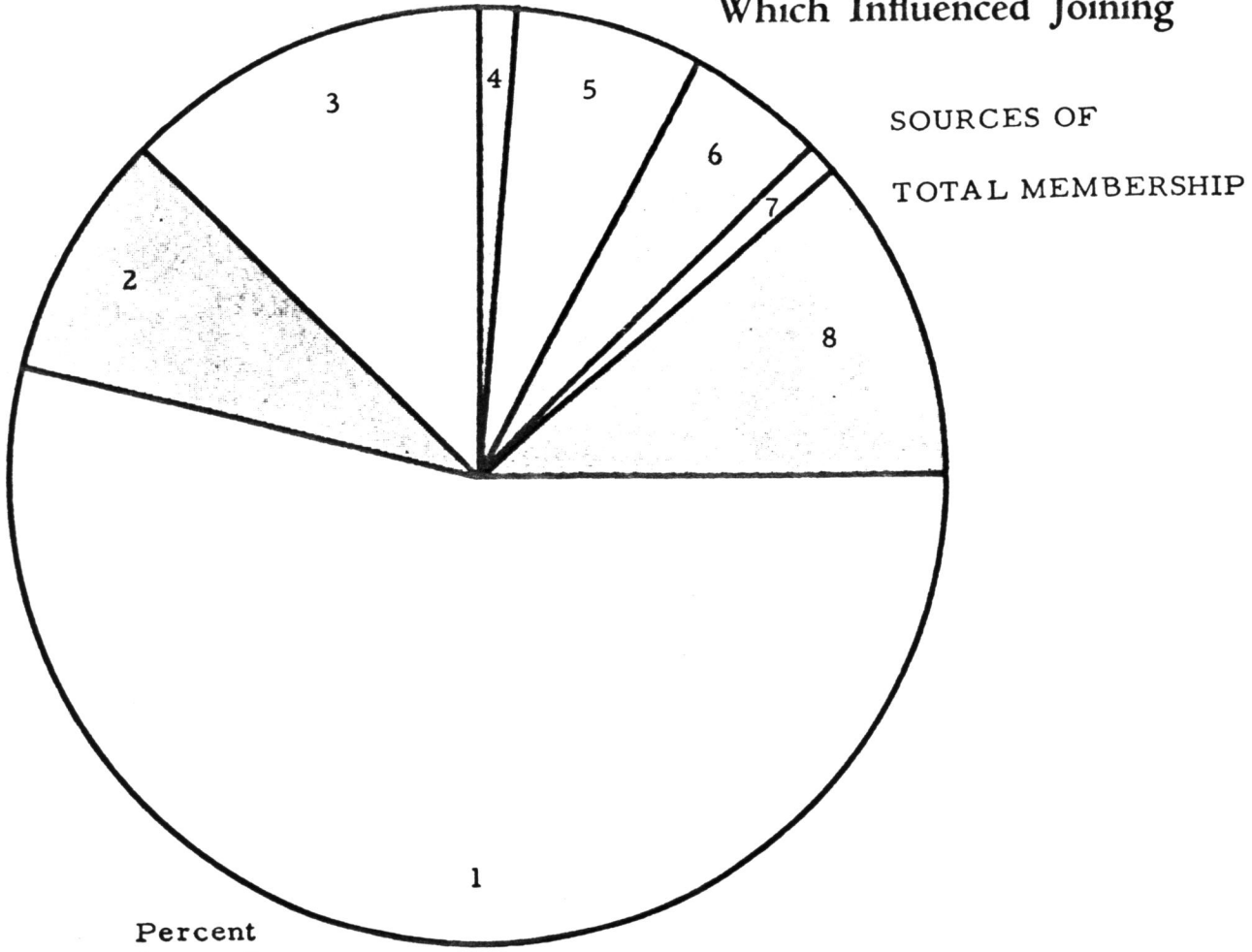
# Comparison of Number of Persons Joining the Church Through Each of Eight Evangelistic Agencies

Percent  
of  
Group  
Joining



- |                                  |                                      |
|----------------------------------|--------------------------------------|
| 1. Parents and Other Relatives   | 5. SDA Minister or Bible Worker      |
| 2. Christian Schools or Teachers | 6. SDA Literature or Colporteur      |
| 3. Public Meetings               | 7. Medical Personnel or Institutions |
| 4. Radio and Television          | 8. Friends, Individual Study, etc.   |

Distribution of Those Dropped from Church Membership According to the Agencies Which Influenced Joining



Percent dropped

20

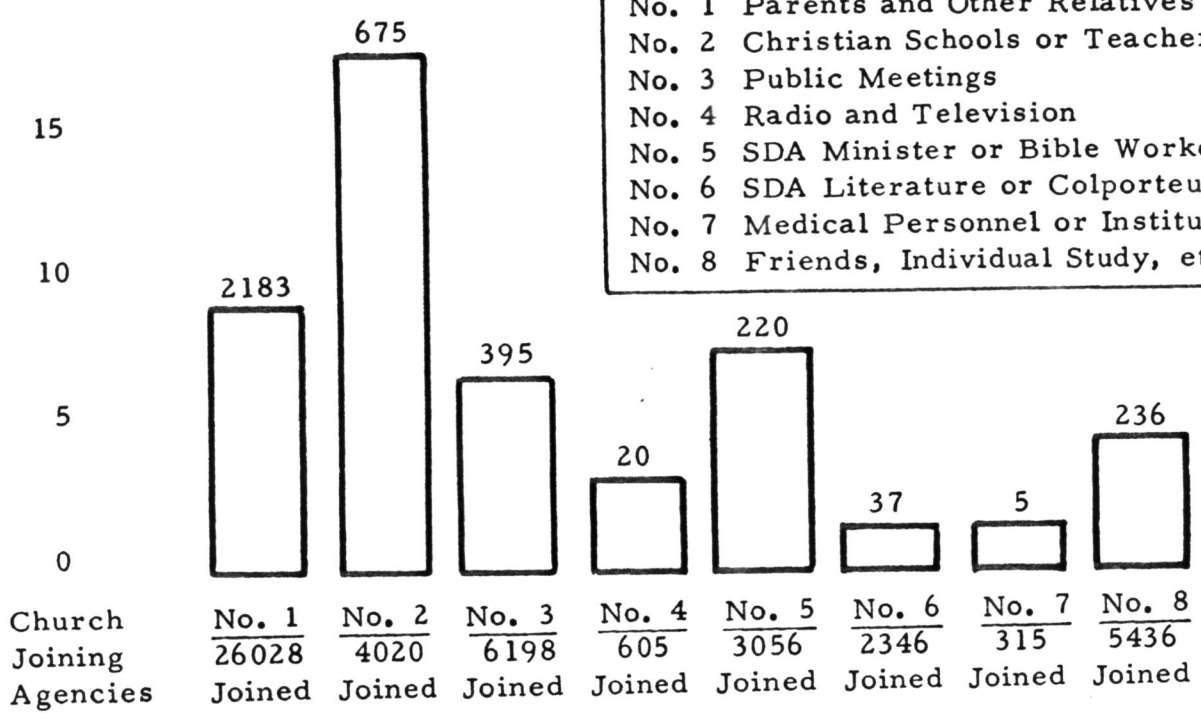
15

10

5

0

- Evangelistic Agencies
- No. 1 Parents and Other Relatives
  - No. 2 Christian Schools or Teachers
  - No. 3 Public Meetings
  - No. 4 Radio and Television
  - No. 5 SDA Minister or Bible Worker
  - No. 6 SDA Literature or Colporteur
  - No. 7 Medical Personnel or Institutions
  - No. 8 Friends, Individual Study, etc.



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the century this influence accounted for only 8 percent of church joiners. In the most recent period, more than 13 percent of incoming members referred to this kind of personal work.

The relative holding power of the various church-joining media is compared in Figure 7. The circle graph shows the over-all relative importance of the various evangelistic media. The lower part of the graph shows the percentage of those joining the church by each of these means, who later were dropped from church membership. It is worth noting that the media having the lowest rate of dropouts, (Nos. 4, 6, and 7) all appeal primarily to the mature adult, while the home and the school, with the highest drop rates, are most concerned with children. This seems to imply that though many early decisions are lasting, a sizeable number are subject to change after the individual reaches maturity.

It should be pointed out that Figures 6 and 7 report only what these evangelistic media have actually produced over the past 75 years. These figures cannot be directly interpreted as giving a measure of evangelistic efficiency unless taken in conjunction with some measure of the cost in time, money, and manpower of carrying on a particular type of work. Perhaps such a study would be fruitful.

## COMPARISON OF CITY AND COUNTRY RESIDENTS

Figures 8, 9, and 10 deal with comparisons between rural and urban Seventh-day Adventists. The division between rural and urban Seventh-day Adventist residents was made according to the standards of the United States census. Urban residents are considered those living in a community of

2,500 or more, or on the fringes of urban communities.

Figure 8 compares Adventists with the total state population. It will be observed that, with the exception of Arizona, a larger proportion of Adventists live in the country than is true of the general population. Figure 9 compares city and country residents, according to their family status. This chart reports the marriage status of the heads of household. The significant thing on Figure 9 appears to be that the proportion of stable married families is much higher in the country and that the proportions of widowed, separated, and divorced are substantially higher in the city. The number of broken homes is substantially higher in the urban areas.

Figure 10 investigates a little further the matter of broken homes. It compares the various conferences of the Union in this respect. In each case it will be noted that the proportion of normal marriages to broken marriages is higher in the country. In Southern California this difference is insignificant, partly because the sample of rural residents was quite small compared with the sample of urban residents and partly because the rural-urban division is much less clear here than in some other parts of the state.



Comparison of Seventh-day Adventists with  
the State Population on Number  
of City Residents

Total percent  
living in city

100

95

90

85

80

75

70

65

60

55

50

45

40

35

30

25

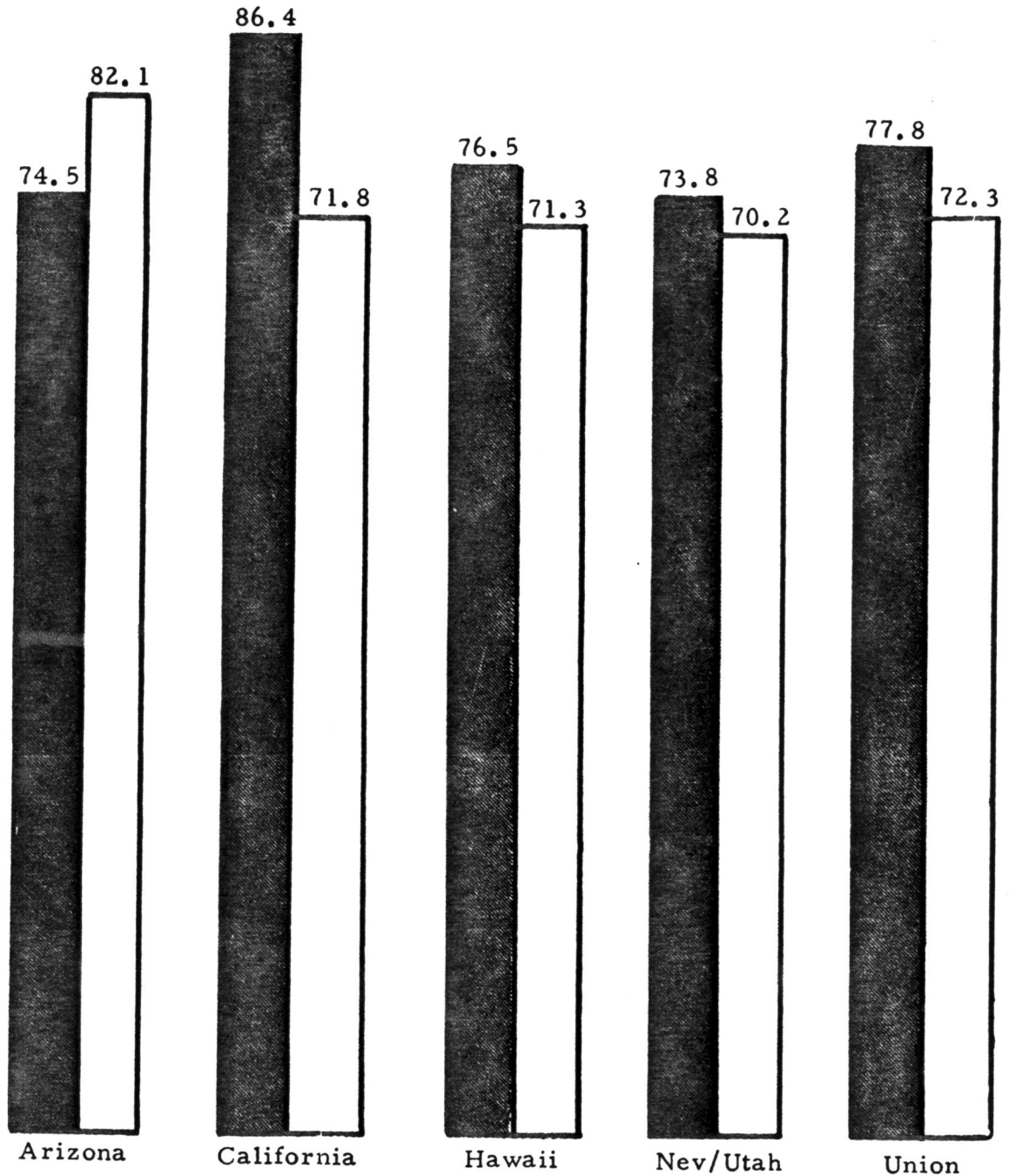
20

15

10

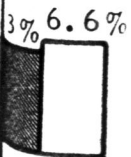
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0



State

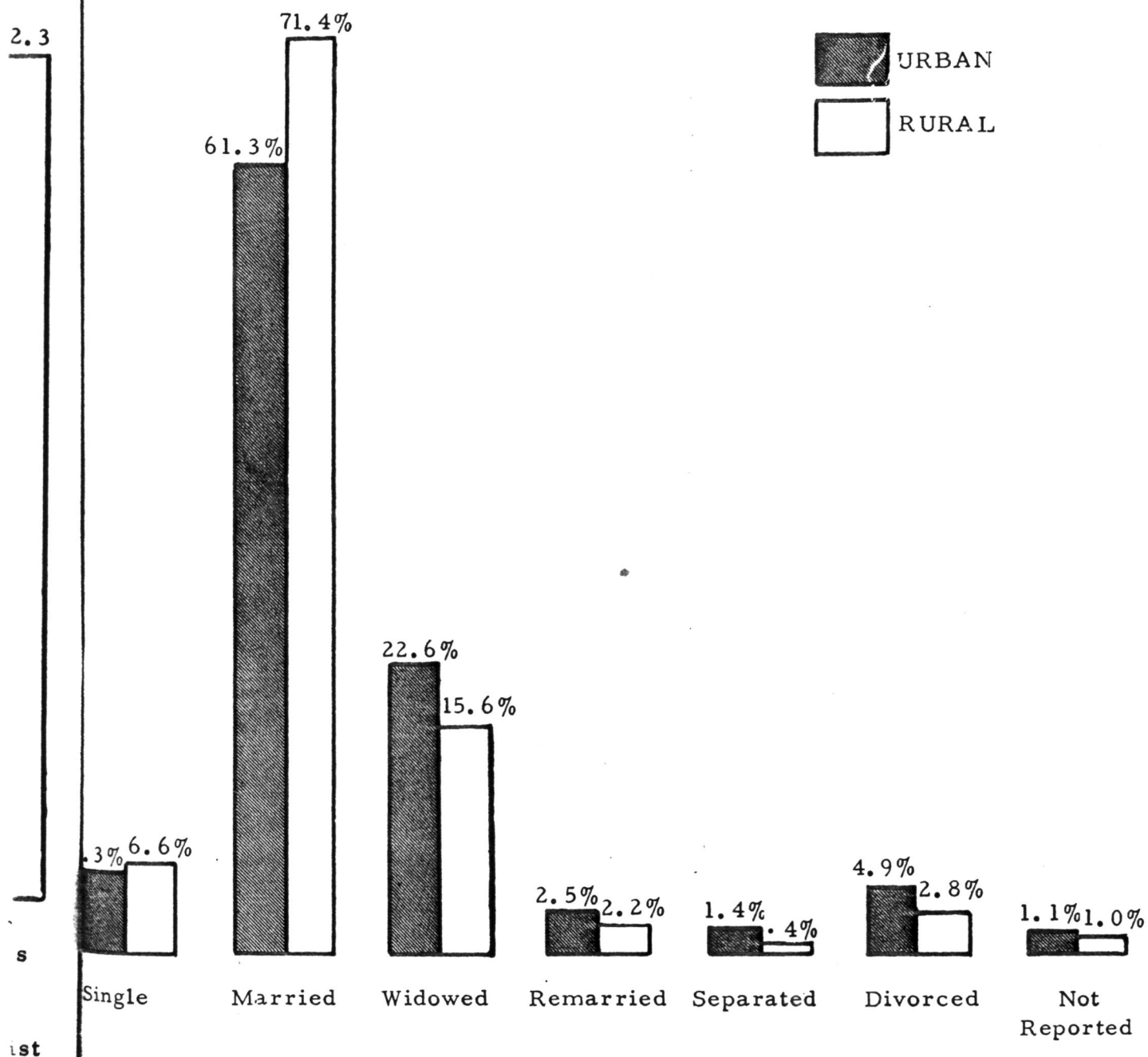
Adventist



Angle

# Comparison of Marriage Status for Heads of Households in the City and in the Country

Percentages Refer to Total Group of Heads of House

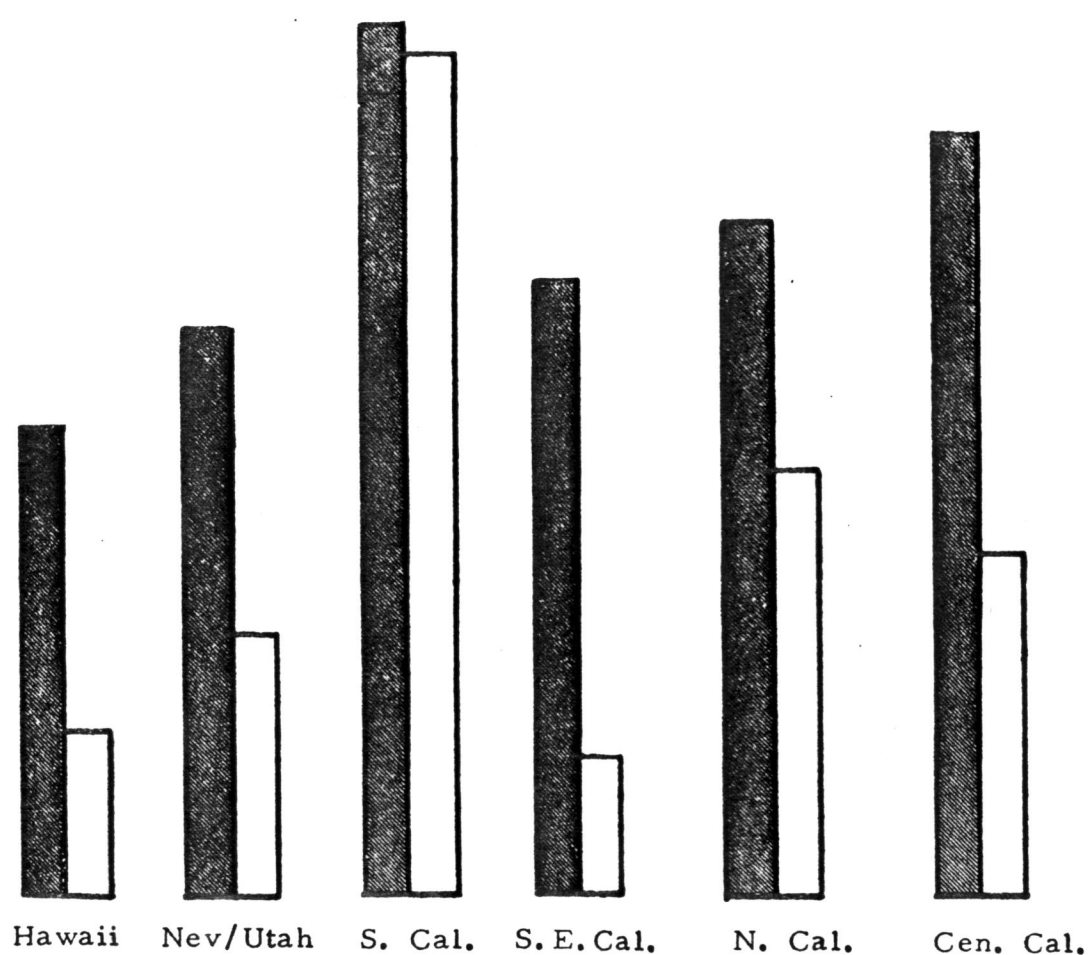


## Comparison of Urban and Rural Homes on Marriage Stability

\* Instability  
Index

15  
14  
13  
12  
11  
10  
9  
8  
7  
6  
5  
4  
3  
2  
1  
0

Urban  
Rural



\* This figure represents the ratio of unstable homes (parents separated or divorced) to stable homes (both parents present). An index number of 8, for example, means that the number of unstable homes is 8% of the number of stable homes.

NOTE: Arizona is omitted because the sample is too small to be significant.

## ATTENDANCE AT CHURCH SERVICES

The pattern of church attendance shown in Figure 11 is remarkably similar from conference to conference. As previously noted, it should be recognized that if missing members appearing on the church books were included in the sample, the percentage of attendance would be somewhat lower. It would seem, however, that the pastor may assume that on any given Sabbath from 12 to 16 per cent of his congregation will be in attendance at church other than in their home church. It is also of interest to note that the percentage of "church visitors," those attending churches other than their own, is higher in the less densely populated areas of Nevada-Utah and Northern California than in Southern California.

Figure 12 compares Sabbath School attendance with church attendance. It appears that on a given week an average of about 4 per cent of those attending church do not attend Sabbath School.

## MAGAZINE READING

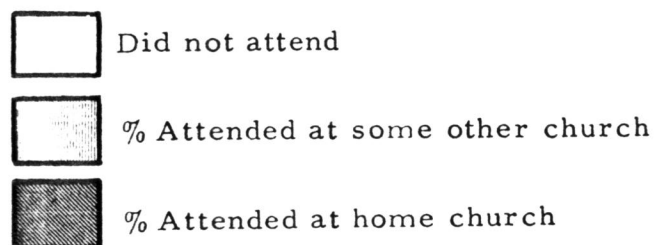
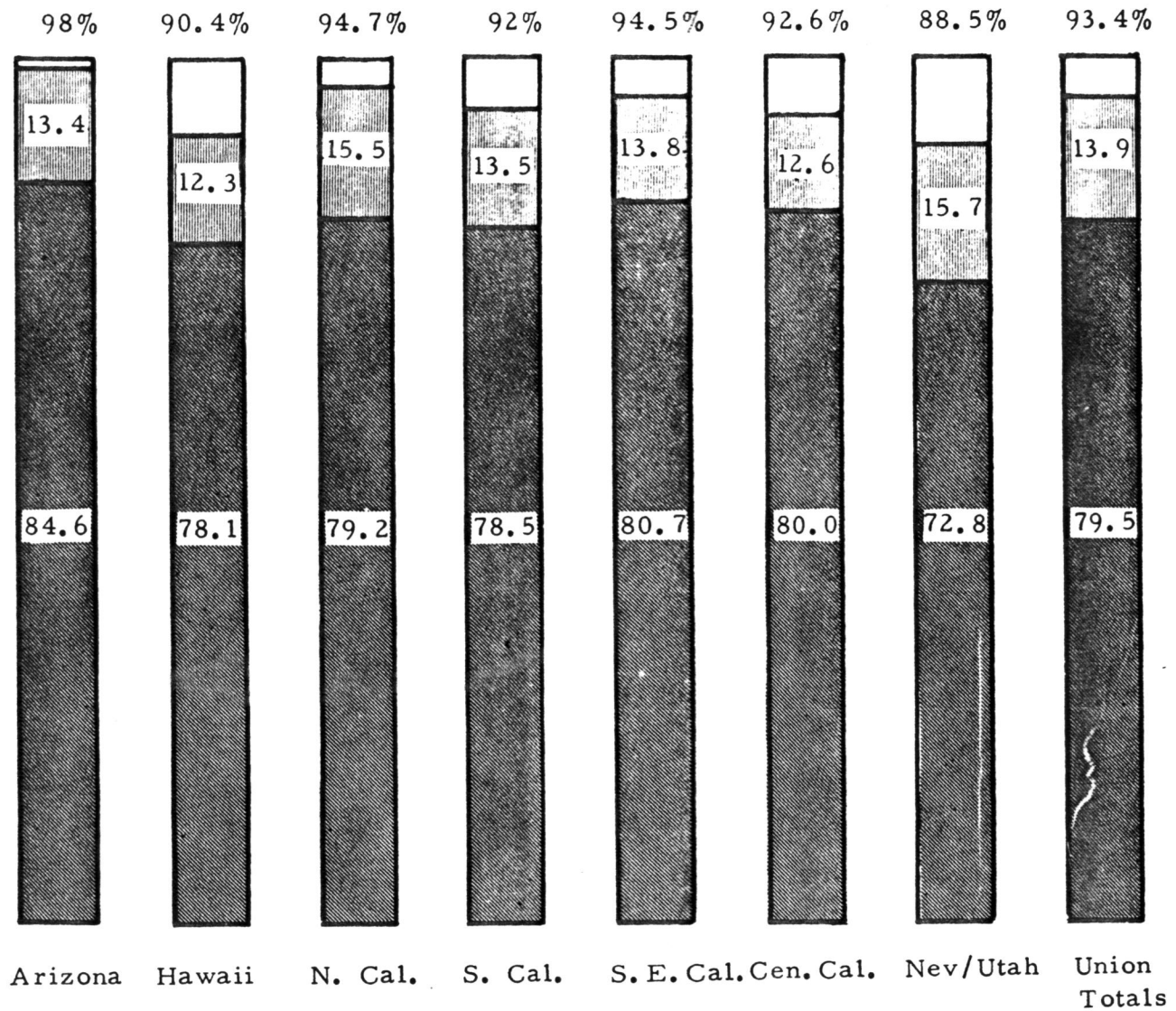
In response to the questions concerning the number of religious and secular magazines received in the home, Pacific Union Conference householders reported receiving more religious than secular journals. They reported an average of 1.9 secular magazines and an average of 2.7 religious magazines. A substantial number of householders reported 9 or more religious journals in the home.

## AGE OF LEAVING CHURCH

Though further analysis is yet to be done of the time when people

# Percentage of Members Attending Their Home Church or Some Other Church on a Typical Sabbath

Total Attendance



## Comparison Between Church Attendance and Sabbath School Attendance

Based on Members Attending in Home Church

100

95

90

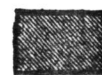
85

80

75

70

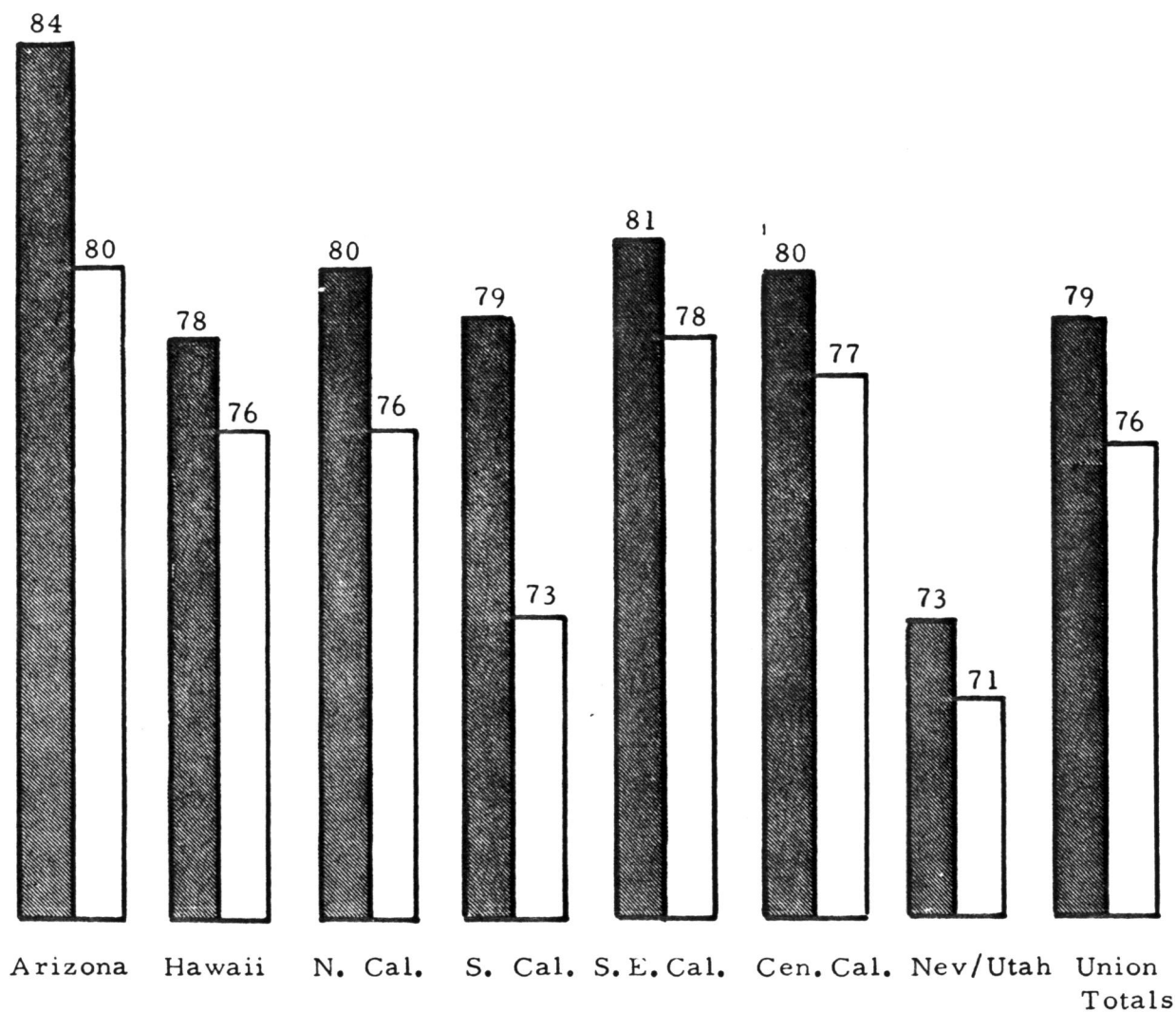
65



Church



Sabbath School



acquire and drop church membership, preliminary processing of data from a part of the sample indicates that the years most crucial for church membership are the ages 17 to 22. During this period a peak number of young people leave the Seventh-day Adventist church. The ages 18, 19, and 20--the years immediately following the completion of secondary school--show the largest number of defections. These figures should be noted in connection with findings of the study on the effect of marriage on church membership.

POPULATION PROJECTION

For the purposes of long-range planning for education, it is useful to show the exact numbers of people in each census age group and to see what these figures are when corrected to allow for the persons missed on the survey. Table 2 shows this information for potential students up to the age of 25. If one assumes 6 years of age as the age for beginning school and 18 as the average for completion of high school this gives a total of about 25,100 potential elementary and secondary school students. During the 1960-61 school year there were actually 16,821 elementary and secondary school students enrolled in Seventh-day Adventist schools of the Pacific Union Conference. This means that Seventh-day Adventist church schools registered some 67 per cent of their potential enrollment.

Inspection of this table seems to cast some doubt on the assumption that educational planning should follow the state proportions. As noted earlier, a difference in birth rate appears among Seventh-day Adventists as compared with the general population. As an index of the rate of growth

of a population, the United States census makes use of a figure called "fertility ratio." This ratio is the number of children, ages from birth to five years, per 1000 women aged 15 - 50. The fertility ratio for the State of California is 472. The fertility ratio for Seventh-day Adventists of the Pacific Union Conference is 313.

### ANALYSIS OF FINDINGS

No detailed analysis of findings is undertaken here. The first stage in the Pacific Union Conference Membership Study was scheduled to assess the dimensions of the membership problems and to discover areas in which detailed study would be needed. The first stage was intended only to describe "what" is happening to church membership--not "why" it happens. Scheduling of detailed studies is the next step. These plans will be based on critical inspection of data included in this report and on data yet to be extracted from the 83,000 cards on file.

As indicated earlier, an analysis of class status and its relationship to membership loss is now nearing completion. This study should provide useful insight into social changes that affect the member's relationship to his church.

It should perhaps be pointed out that when this study exhibits a relationship between two factors (such as city residence and divided homes), this is quite different from saying that there are more divided homes because people live in the city. This may be true, but the causal relationship is not established. Perhaps people have moved to the city because their homes



are divided. There are many facts in this report which justify this sort of cautious scrutiny. Many of the facts which are emerging can be fully understood only after additional study.

Table No. 2

POTENTIAL NUMBER OF STUDENTS  
IN THE PACIFIC UNION CONFERENCE

(Including Adventists and Members of Adventist-related Homes)

Age Group	<u>Actual Census</u>		<u>Projected Totals*</u>		Projected Combined Totals*
	Male	Female	Male	Female	
0 - 4	3363	3362	4917	4915	9832
5 - 9	3704	3739	5415	5466	10881
10 - 14	3701	3709	5411	5423	10834
15 - 19	3157	3176	4616	4643	9259
20 - 24	2537	2699	3709	3946	7655

Official conference total 76,151

Total, this sample 52,091

Pct. of total in sample 68.4

\*These figures represent projection of responses secured on the survey to the total membership--as though everyone had responded.

A COMPARATIVE TABLE OF STATE AND SEVENTH-DAY ADVENTIST POPULATIONS BY AGE AND SEX\*

Age Groups	State Census				SDA Census				State Census		SDA Census	
	Men	Pct**	Women	Pct**	Men	Pct**	Women	Pct**	Total	Pct**	Total	Pct**
0-4	1,096,146	11.63	1,056,849	11.24	3,271	8.43	3,140	7.11	2,152,996	11.43	6,411	7.72
5-9	1,000,941	10.62	966,531	10.28	3,564	9.18	3,586	8.11	1,967,472	10.44	7,150	8.61
10-14	881,418	9.35	853,898	9.08	3,539	9.12	3,562	8.06	1,735,316	9.21	7,101	8.55
15-19	695,340	7.38	651,591	6.92	3,030	7.80	3,045	6.89	1,346,931	7.15	6,075	7.32
20-24	615,783	6.53	583,752	6.21	2,451	6.31	2,620	5.93	1,109,535	6.37	5,071	6.11
25-29	619,237	6.57	601,402	6.39	2,482	6.39	2,719	6.15	1,220,639	6.48	5,201	6.26
30-34	660,912	7.01	665,000	7.07	2,847	7.33	3,102	7.02	1,325,912	7.04	5,949	7.17
35-39	705,162	7.48	717,240	7.62	2,993	7.71	3,356	7.59	1,422,402	7.55	6,349	7.65
40-44	634,512	6.73	631,788	6.72	2,729	7.03	3,061	6.93	1,266,310	6.72	5,790	6.97
45-49	577,636	6.13	566,835	6.03	2,583	6.65	2,910	6.58	1,144,469	6.07	5,493	6.62
50-54	487,406	5.17	476,469	5.07	2,277	5.86	2,668	6.04	963,875	4.97	4,945	5.96
55-59	414,633	4.40	410,892	4.37	1,754	4.52	2,239	5.06	825,525	4.38	3,993	4.81
60-64	327,865	3.48	355,074	3.77	1,458	3.75	2,082	4.71	682,939	3.62	3,540	4.26
65-69	273,912	2.41	316,822	3.37	1,259	3.24	1,972	4.46	590,734	3.13	3,231	3.89
70-74	208,875	2.22	246,415	2.62	1,102	2.84	1,761	3.98	455,290	2.41	2,863	3.45
75-79	128,671	1.37	163,321	1.74	763	1.96	1,158	2.62	291,992	1.55	1,921	2.31
80-84	61,422	.65	88,205	.94	454	1.17	737	1.66	149,577	.79	1,191	1.43
85 and above	32,423	.34	53,705	.57	244	.62	445	1.00	86,128	.45	689	.83

\*Combined populations of California, Nevada, Utah, Arizona and Hawaii on 1960 Census compared

PACIFIC UNION CONFERENCE  
MEMBERSHIP SURVEY

Report No. 2

July, 1962

prepared by  
Pacific Union College Data Processing Laboratory  
Angwin, California

## OCCUPATION, STATUS, AND CHURCH MEMBERSHIP

JULY 1962

The first study of the Pacific Union Conference Membership Survey data attempted to answer such questions as: "Who are Seventh-day Adventists, where do they live, and how do they relate themselves to various activities of the church?" This study pursues some of the same questions in a different setting. It asks specifically: "How do the member's social and occupational environment affect his relationship to the church?"

Information reported here comes from column A-12 of the survey blank. In response to the question, "Exactly what kind of work does this person do?" individuals wrote in their specific jobs--if carried on outside the home on more than a half-time basis. Students and retired persons were asked to indicate the occupations they expected to follow when they finished their education or the occupation they had followed prior to retirement.

These data were so recorded that, when the information was supplied, we could know for each individual what his personal occupation was and also the occupation of the head of the household in which he was brought up.

From the total of about 83,000 members and non-members reporting, 34,729 persons reported full-time occupations. (Some did not complete this information.) Some 3922 persons listed themselves as retired. Many, but not all, of these retired people reported their former occupations. Some 21,535 persons reported as students. This group, of course, included children from about 6 years upward. About three-fourths of the students were undecided on occupation--the rest indicated their plans for a vocation.

The analysis of occupational data can best be presented under three headings. First, seven vocational groups were drawn from the sample representing seven different types of occupational patterns. These were studied for differences in their relationship to the church. Next, all available occupations were grouped into 5 occupational status groups--occupations ranked according to the prestige usually accompanying them. These five groups were studied. Finally, the occupations were grouped according to the U.S. Census classification and comparisons made with the totals reported in the 1960 census for the State of California.

#### SEVEN VOCATIONAL GROUPS AND CHURCH MEMBERSHIP

The seven vocational groups studied did not, by any means, include all persons reporting occupations. These were samples of selected groups of occupations. They included about 13,600 persons. These were grouped as follows:

Group 1: Selected Denominational Employees. The occupations used were: missionary, minister, and colporteur. The large group of teachers could not be included because most did not specify whether they were teaching in Adventist or public schools. There are, of course, many other vocational groups employed by Seventh-day Adventists. The three chosen, however, are the only ones which, in essentially 100 percent of the cases, must be denominational employees.

Group 2: Medical Personnel, M.D. Only. This group includes physicians in general practice as well as the medical specialists such as pediatricians, radiologists, psychiatrists, etc.

Group 3: Medically-Related Occupations. This group includes such occupations as physical therapist, medical technologist, psychometrist,

dietician, etc. These are non-physicians who are attached to the medical work at various levels of skill.

Group 4: Graduate Degree Holders, (other than Medical). This is a relatively small group of persons who have had more than the usual amount of education and use it in their occupations. They include: psychologist, physicist, professor, mathematician, biologist, chemist, etc. Though a few of these individuals entered their professions with less than 16 grades of education, in general they represent persons holding advanced degrees.

Group 5: Business Men. This is a group of 28 occupations including: banker, accountant, owner of small business, insurance adjuster, real estate broker, office manager, and a number of other occupations.

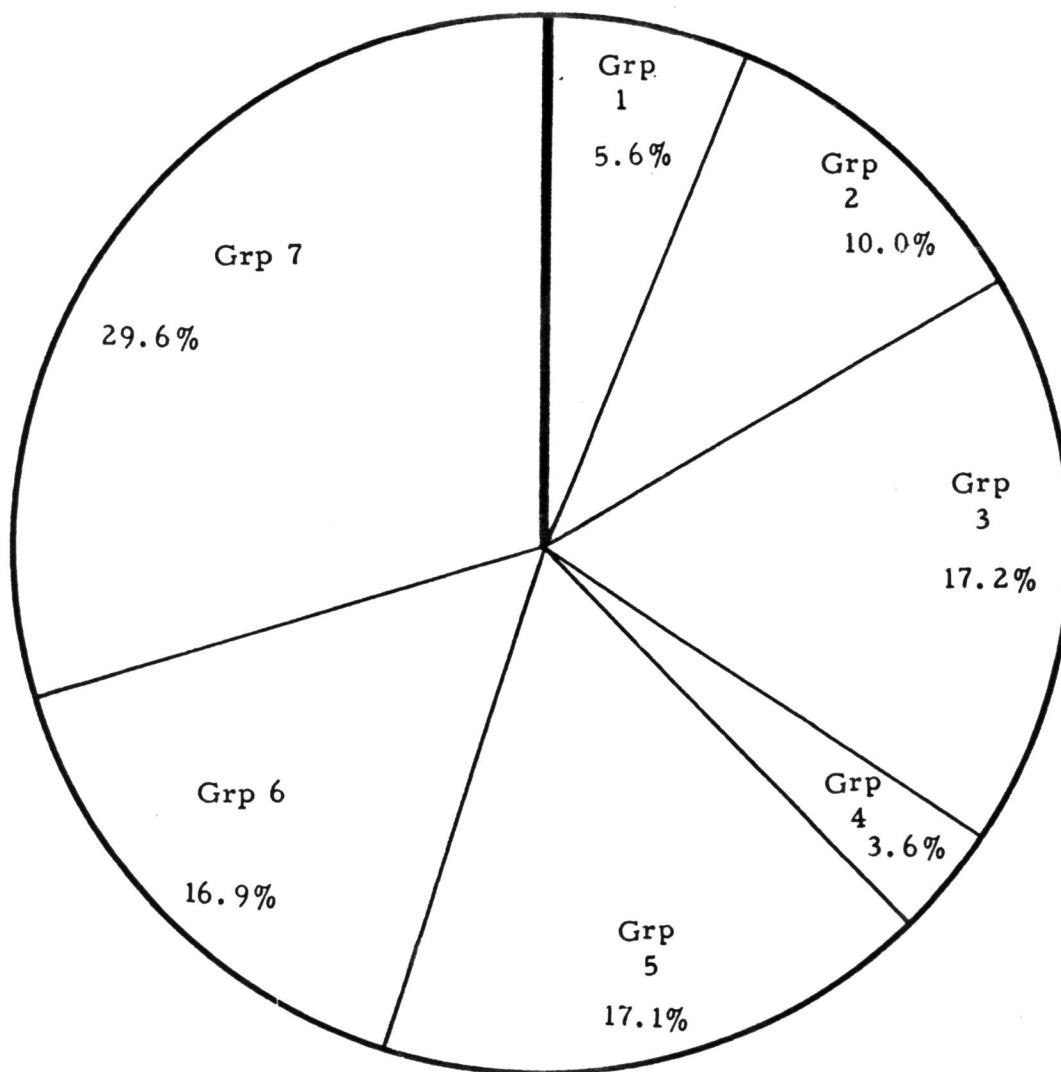
Group 6: Technicians, Skilled Workers, (non-medical). This group includes 25 occupations such as: electronic technician, machinist, aircraft mechanic, printer, tool and die maker, etc.

Group 7: Laborers. These 28 occupations include such vocations as construction worker, truck driver, ranch hand, road worker, etc.

Figure 1 shows the relative sizes of these seven vocational groups. These sizes do not, of course, describe the total Adventist group. There are certainly more than 757 denominational employees in the Pacific Union Conference. There are in fact about five times that many. But these are selected occupations which can be certainly identified as employees of the denomination. Similar considerations apply to the other groups.

Figure 2 examines the extent to which Seventh-day Adventist education is being supplied to the various vocational groups. Denominational employees and physicians both receive about two thirds of their education in Seventh-day Adventist schools. Physicians have the highest average amount of Seventh-day Adventist education-approximately 10 years-and the

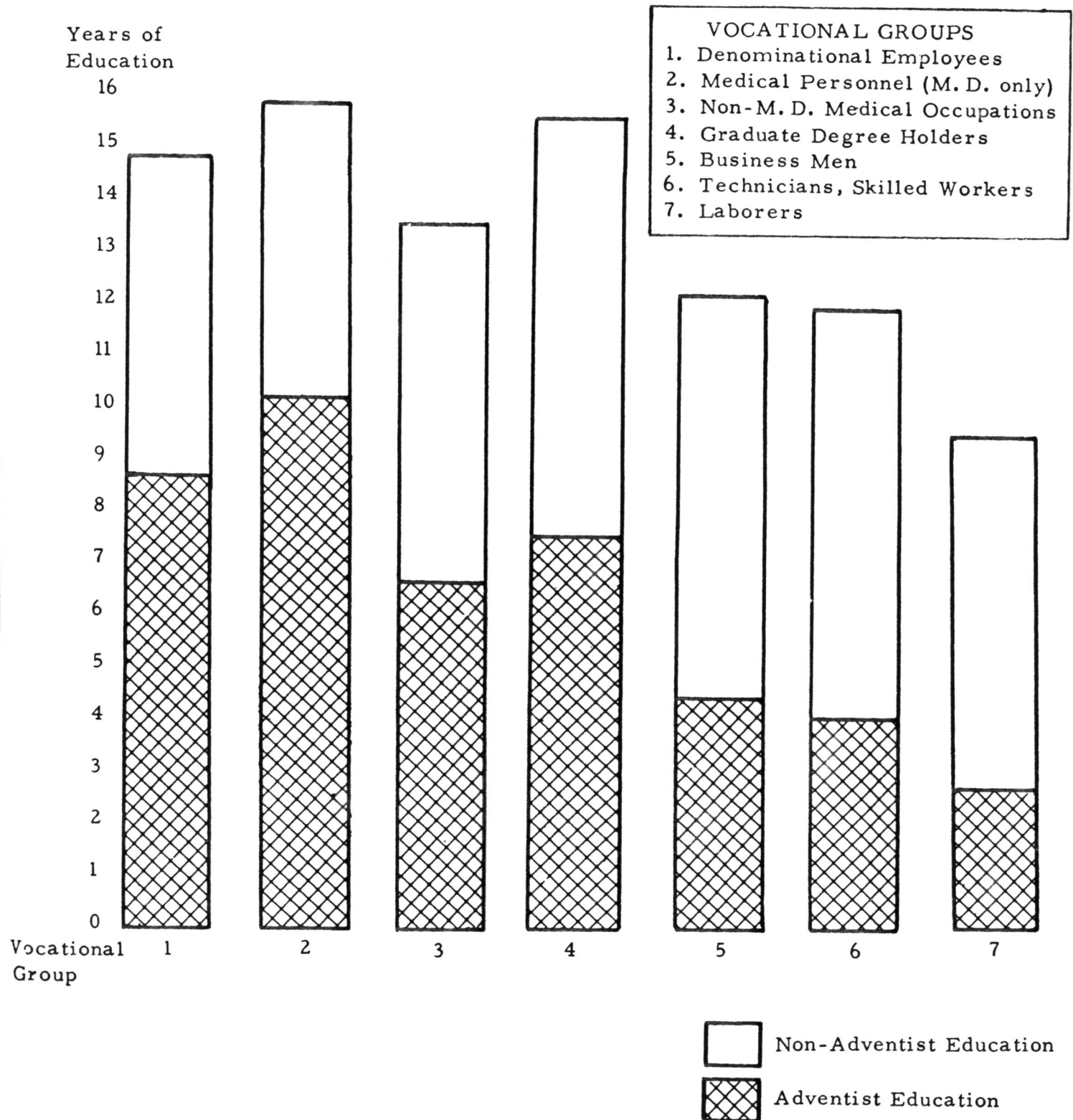
**Distribution of Seven Sampled Vocational Groups  
Among Seventh-day Adventists**



VOCA TIONAL GROUPS	NUMBER IN SAMPLE
1. Denominational Employees	757
2. Medical Personnel (M. D. only)	1356
3. Non-M. D. Medical Occupations	2336
4. Graduate Degree Holders	495
5. Business Men	2320
6. Technicians, Skilled Workers	2305
7. Laborers	4031



# Seventh-day Adventist Education and Total Education for Seven Vocational Groups



denominational employees are next with 8.7 years. This figure reflects the fact that many potential Adventist workers join the church after finishing much of their education. Business men (4.6 years) and technicians and skilled workers (4.1 years) receive relatively small portions of their education in Adventist institutions. This doubtless reflects not only the facts of church-joining age, but also the specialized nature of the education required for some of these vocations. There seems no reason to assume from Figure 2 that education, per se, is a hazard to church membership.

Figure 3 compares the effectiveness of the various evangelistic agencies used by the church, as related to vocation. The boxed figures mean that persons in a given occupational group make more use of this medium than is average for all the vocational groups. Note that the average use is, of course, different for each medium.

It is apparent that the various means of bringing people into the Seventh-day Adventist Church are not equally effective with all groups. In general the professional and semi-professional groups appear most strongly influenced by Christian parents and Christian schools. Different media had more appeal for other vocational groups. For example: about 5.5 percent of the physicians indicated public meetings as the reason for joining while more than 16 percent of the laborers gave this as their primary influence. More than twice as many laborers came into the church through the influence of colporteurs as did graduate degree people. The pattern of response in Figure 4 is not so clear. The percent of married persons appears to be substantially lower in the medically-related group. This group also contains a good many single persons and the highest percentage of separated and divorced persons. Physicians and denominational employees appear to enjoy stable homes. The general tendency seems to be for the home to become less stable as economic and educational levels decline.

Percentage of Each Vocational Group  
Entering the Church Through  
Eight Church-joining Agencies

Joining Medium No.	1	2	3	4	5	6	7	8
Vocational Group No.								
1. Denom. workers	63.56	9.18	9.99	.40	4.72	4.18	.81	7.15
2. Medical (M. D.)	75.35	9.59	5.62	.00	2.42	2.26	.31	4.44
3. Other medical	61.41	10.12	9.01	1.02	4.16	4.02	.46	9.20
4. Grad. Degrees	67.53	10.59	6.59	.47	5.41	2.12	.24	7.06
5. Business men	57.73	8.25	13.06	.69	5.33	4.58	.46	9.91
6. Skilled workers	54.98	8.08	12.06	.93	6.53	4.60	.62	12.19
7. Laborers	45.27	7.05	16.55	1.64	8.44	5.22	.47	15.35
Average for medium	57.78	8.74	11.62	.92	5.68	4.23	.49	10.54

Seven Media for  
Joining Church

1. Parents, relatives
2. Schools, teachers
3. Public meetings
4. Radio, television
5. Minister, Bible Worker
6. Literature, colporteur
7. Medical work or personnel
8. Friends, laymen, others

Boxed figures represent above-average effectiveness for these media with this occupational group.

## Relationship Between Vocational Group and Marital Status

Marital Class	Percent Married	Percent Single	Percent Widowed	Percent Divorced or Separated
Vocational Group No.				
1	93.92	2.11	2.38	1.59
2	94.17	3.17	.81	1.84
3	81.89	8.48	3.47	6.16
4	86.06	11.11	1.01	1.82
5	89.05	4.61	2.59	3.75
6	88.59	6.51	1.30	3.60
7	83.43	9.97	2.11	4.49
Average all groups	86.75	7.14	2.13	3.98

### VOCATIONAL GROUPS

1. Denominational Employees
2. Medical Personnel (M. D. only)
3. Non-M. D. Medical Occupations
4. Graduate Degree Holders
5. Business Men
6. Technicians, Skilled Workers
7. Laborers

Boxed figures represent a higher-than-average percentage of persons in these marital classes.